

# EVOLUTION OF HAFIZABAD DISTRICT A CASE IN HISTORICAL GEOGRAPHY

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## ABSTARCT

The study of the evolution of Hafizabad in the context of historical geography is very important in the new trends of research. Taking these aspects of geography in mind to make research in the historical geography of Hafizabad has become a significant study that will evaluate the many diverse features of the district of Hafizabad. This study will explain the evolution of the Hafizabad district as it has historical and geographical importance and a special reference to the political and historical changes in the Punjab and Indian subcontinent. Hafizabad remained an important area and administrative unit since the days of Mughal Emperor Akbar and played an important role, so the research work on the historical evolution of this district will be unique work.

## Keywords

Evolution, Hafizabad, Historical Geography, Punjab, Society, Tribes.

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## INTRODUCTION

Geography is highly interdisciplinary, looking at the different disciplines of geography that are relevant to the current study on Hafizabad, one of them is historical geography, which is a relevant discipline to the current study as it is a discipline of geography that explores how geographical phenomena have evolved over time. For interior administrative reasons, all countries are subdivided into different units or districts. They form a hierarchy in most states, with roles and obligations increasingly becoming more complex. There isn't a single small provincial state that hasn't had its germinal, geographical beginning. It is very important to study the germinal, geographical beginnings of Hafizabad

to highlight the importance of this area. There is no lasting political formation whose origins cannot be found in a combination of powers, a kind of armature in which other territories might build themselves up like soft parts around skeletons' bones. Geographers are particularly interested in the origin of such boundaries because it aids in identifying the structural common features in a given 'state. The political areas surrounding these "cores" were established in accordance with the time's political, economic, and administrative needs.

Hypothesis: The district of Hafizabad has played an important role as an administrative unit of the Indian

subcontinent since the Mughal rule, and it has the potential to serve in some capacity in the future.

(Nisbet, 1874), provided an important supplement to the material that is available in the Gazetteer of Gujranwala district that was compiled in 1874 on the order of the British government. The material for compiling this gazetteer has consisted of the already compiled gazetteer of Mr. F. Cunningham and settlement reports about the Gujranwala district. The Gujranwala gazetteer mentioned above by Mr. F. Cunningham, a barrister, was compiled between 1870 and 1874, but the 1884 gazetteer was compiled in only one year due to government orders at the time. The Gazetteer of 1884 has extra notes on certain points that were supplied by that time's district officers, and another addition in this new gazetteer was the utilisation of the report on the Census of 1831. Major Nisbet's Settlement Report of Gujranwala was an important part of the gazetteer of 1884 that is used in this study as Hafizabad was a Tehsil of Gujranwala district in 1884 and this was again revised in 1894-95 with some corrections and additions. This work was reviewed and republished with features of geographically important areas and races. This work is very important for this study, so the review of the work is produced in this part of the study.

### **Research Methodology**

This research mainly relies on archival records to explore historical places and environments, while observational evidence and, particularly, tools like Geographic Information Systems, are also indispensable means. Under the charismatic impact of H.C. Darby, the term "historical geography" has been more commonly used. (Darby and Williams, 2002). From the mid-1980s

onward, a range of post-structuralistic theorists, including Michel Foucault, have developed new historical geographies of space, power, and social order. A broad range of literature was consulted, including diaries, historical accounts, settlement records, books, and other related materials about Hafizabad. Objectives: The objective of this study is to look into the political and historical processes that have led to the development of Hafizabad as a district. The shifting locations of political centres in Hafizabad over time is an important historical aspect, and this situation can be useful in achieving the objective of this research work.

### **Findings**

#### **Pimprama core**

When Alexander the Great marched in the Pakistan region, he crossed the Jhelum and defeated the Porus at Bhera. When Alexander crossed the Chenab and marched towards the Ravi River, he passed through the area where Hafizabad is located, and he left his General Coenus in charge of his force, which was busy collecting corn and other items from the locals. The forces of Alexander looted the areas between Ravi and Chenab, which included Hafizabad, before further marching towards the Ravi River. In the area between the Chenab and Ravi rivers, Alexander faced another king, Porus of Rachna Doab, who was an enemy of King Porus of Chaj Doabs, who accepted the sovereignty of Alexander. It means that during Alexander's march in Pakistan, there were two Porus: one ruling (Jech/Chaj Doab) between the Chenab and Jhelum rivers, and another ruling (Rachna Doab) between the Chenab and Ravi rivers. Porus of Jech Doab was marching as an ally of Alexander in Rachna Doab when Porus of Rachna Doab listened to the news of the surrender of Jech Doab and restoration to his throne by Alexander.

Porus of Rachna Doab offered to surrender his army and land, but when he listened to the restoration of Porus of Jech Doab, he fled the area because he had enmity with the Porus of Jech Doab. Alexander marched toward the river Ravi and established garrisons all over the area of Rachna Doab in which Hafizabad exists nowadays. He dispatched General Hephaestion with two brigades of the army and advised him to conquer the land of Rachna Doab and hand it over to the Porus of Jech Doab.

There is the Cunningham theory about the existence of a Sangala city that was the centre of the Sangala Empire. The position of Sangala in Alexander's times is mentioned in the books, explaining the expedition of Alexander. It is mentioned that Alexander the Great, after crossing the Acesines (Chenab), marched towards Hydraotes (Ravi) and passed through the river Hydraotes (Ravi), which was not less than the Acesines (Chenab). When he was marching in the area beyond the Hydraotes (Ravi), he was informed that there was a city named Sangala in which an army was gathering of the Cathaeans or Kathain tribe to attack the Alexander forces. On the second day of his march, Alexander marched in the area of the Hydraotes (Ravi) river, and after one day march, he arrived at the city of Pimprama. He decided to rest for a day, and after that, he marched toward Sangala. (Chinock, 1884: 310-340) It means Sangala was a city beyond the Hydraotes (Ravi), between Hydraotes (Ravi) and Hyphasis (Beas), not between Hydraotes (Ravi) and Acesines (Chenab), whereas Sialkot and Sangala Hill are between Hydraotes (Ravi) and Acesines (Chenab). But according to the Cunningham's theory Alexander had a habit of marching back in

areas where people rebelled against him after defeat or submission. So when he crossed the Hydraotes (Ravi) and listened to the news of the assembling of tribes to rebel against him in the city of Sangala, he re-crossed the Hydraotes (Ravi) and on the second day reached Pimprama (Asarur near Khankah Dogran). After taking a rest here, he marched toward Sangala (Sangala Hill Town in Nankana Sahib District) and reached it in one day march. Except for the Asarur as Pimprama and Sangala Hill as Sangala, there are no signs of these two cities in any other parts of India or Pakistan that are a one-day journey apart. According to Cunningham, Pimprama was a two-day journey from the Ravi river and could be Asarur, and Sangala was a one-day journey from the Ravi river and could be Sangala Hill as ruins of exact size were exited in 1871 when Cunningham sent an archaeological team to these areas as Alexander Cunningham was appointed archaeological surveyor to the Government of India in 1861 (Cunningham, 1894: 194-207). If these two cities were of such great importance and both were between Hydraotes (Ravi) and Hyphasis (Beas), there must be ruins of these cities in that area that have not yet been discovered and claimed. As Alexandra razed the Sangala city to the ground and stayed in Pimprama, it meant Pimprama surrendered and Sangala resisted Alexander's forces. So Sangala and Pimprama were two cities in Rachna Doab between 327 and 325 BC of great importance, according to Cunningham's theory, Alexander passed through this area, which is close to current day Hafizabad, as Pimprama is only 24 miles southeast of Hafizabad and Sangla Hill is 34 miles

southwest of Hafizabad. Accepting the Cunningham theory, it can be said that areas of District Hafizabad were populated and culturally rich in the days of Alexander's attack on Pakistan, and from 200 to 400 BC, this area was highly populated. After the victory against the Porus of Rachna Doab, Hephaestion erected a city in Rachna Doab in which Alexander, after returning from other areas, stayed for a while, received gifts from the allies, allowed the local people to live in, and also offered scarifies near the Chenab river before crossing it towards Jech Doab. In 324 BC, Alexander ordered the handover of nearly 2000 cities to King Porus as an ally in wars; Porus previously had 300 cities. After the assignation of Porus by Greek General Eudemus, the area of Rachna Doab including Hafizabad in 316 BC, was conquered by the Chandargupt Morya, who ruled it till 297 BC and his dynasty ruled the Rachna Doab till 184 BC. Brihadratha, the last Moryan king, was married to Berenice, the daughter of Demetrius, king of Greek. When Brihadratha was killed by his general, Pushyamitra Shunga, in 184. Pushyamitra Shunga led the foundation of the Shunga dynasty and conquered the areas of Hafizabad as he marched towards the west and conquered Sakala or Sangala city in 184 BC. (Jayantanuja, 2007: 209) Soon after that, he had to flee toward the China region as Demetrius, king of Greek attacked the areas of Pakistan and conquered the Rachna Doab region, including Hafizabad (Tarn, 1951: 67).

### **Sangala Core**

General Cunningham has given the theory that Sangla hill city in Nankan Sahib District was a Sakala empire during the invasion of Alexandra. After 500 AD Gupta

Empire started to divide into local princely states. During this era, Toramana Shahi Jauvla (493), king of the Sangala kingdom, conquered the area, and after him, Mihirakula king ruled from 515 to 540 in the Punjab region, including the Rachna Doab, Hafizabad. Sangala city in the time of Alexandra the Great was an important centre of civilization and the capital of a kingdom that was sacked by Alexander the Great and areas of Rachna Doab Including Hafizabad, had a lot of big cities, as historians identified them as cities. The remnants of these cities are spread all over the Hafizabad District. Sakala or Sangala was a big city near current-day Sangala Hill that became an independent state when Toramana Shahi Jauvla led the foundation of an independent kingdom and conquered the areas around it, including Hafizabad. After eight hundred years, the city of Sakala emerged as the leading kingdom of Punjab in 493 AD between the Acesines (Chenab) and Hydraotes (Ravi) rivers (Rein, 1970: 71). Asrur (nowadays Mian Ali village, Khangah Dorgan) was mentioned by Hiuen Tsiang in about 630 AD, who described it as the capital of Punjab and a site of Buddhist origin, as some ruins of this religion were found here. During the rule of Hazrat Abubakar Saddiqu R.A in Madina; a Chinese visitor Hwen Thasang marched on the east side of the Chenab river. He visited the city of Sakala (Sangala), and he said that after crossing the Chandrahaga (Chenab) river towards the east, he reached the city of Jayapur and went to a city named Sakala. In the sixth century, from 550 to 600, another Asarur Empire emerged from the southeastern side of modern-day Hafizabad and the southeastern side of Khankha Dorgan.

So it can be said that during the days of the Holy Prophet of Islam, areas of Hafizabad

were part of the Kingdom of Asarur. Hwen Thasang mentioned the city of Tse-Kia, which was the capital of all regions of Punjab, and Cunningham identified it as Asarur. Asrur, or current day Asrur, was also called UdamNagar or Uda Nagari by the local people living in 1871.

### **Asrur Core**

During the time of Akbar the Great, Pimprama was rehabilitated with the new name Asarur by Ugar Shah Dogar after centuries of desertion. Ugar Shah, belonging to the Dogar tribe of Punjab, built a mosque on the mound, and the Shrine of Ugar Shah was in Masrur (Khankah Dogran) Cunningham confirmed that people had collected coins of the Indo-Scythian era during the rains who ruled the area from 100 BC to 50 AD and found bricks of 18 by 10 inches in ruins spread throughout the 3 square miles (or 15600 feet) that proved Asrur as the ancient city of Pimprama. Asrur was a small village of 45 houses in 1871 when Cunningham visited the place (Cunningham, 1882: 46). It is important to note that the same kind of mound with Pimprama-like features of bricks and coins existed in the suburb of Nauthen Village. The people of Nauthen, who belong to the Randhaira clan of the Kharal tribe, named this suburb "Chuntra" (a Punjabi word for mound). Nauthen (Chuntra), is adjacent to the Sukheki Service area of the M2, could also become an important archaeological site, being 16 miles northeast of Asrur, because local people still have Pimprama-like bricks of the same size and shape. If Pimprama (Asrur) existed from 400 BC to 700 AD, then Chuntra was also existed and both cities must have achieved a great position in the development of the local civilization. So, when a Chinese traveller visited Sakala, Narendraditya Khinkhila was ruling this city, and his son Yudhishthira succeeded him as ruler of these areas, including Hafizabad (Dani, Litvinsky, 1996: 169-171). There are some other important information about the areas which are part of Hafizabad in 2021. These information are enough to prove that in the 12th century, the area of Hafizabad was well populated as in the era of Sultan Arslan Shah

and later on Behram Shah of Ghazani. Henjra was a prominent Delhi figure, and his son Lakat arrived in the Hafizabad region in the 1120s, naming his town Uskhab and establishing it near the village of Ballo. The ruins of Uskhab City were visible near the village of Ballo in the 1870s. These remnants are under the occupation of Mamoon Jafar Tarar's family of Kolo Tarar. Lakat married Ruchand's daughter and left her along with his son Mal (Bal). Ruchand was also a man of importance as a village by the name of Ruchand still existed near Ballo. Mal (Bal) searched for his father in Delhi and met with his eight half-brothers, but returned to his area of Hafizabad when he felt that there was no place for him in Delhi. On his return from Delhi, Mal founded a city, Mandiala Malanwala (Balanwala), exactly near Dohattah Azmat. The ruins of Mandiala Malanwala were near Dohattah Azmat, and if only four miles east of Dohattah Azmat are the ruins of another city, Chuntra could be an important place. It is said that later on, Mal's half-brother Dhool joined him from Delhi. It means Dhool and Mal (Bal) were sons of Hunjra and are people of the same tribe. (Nisbat, 1874: 4) Ghazi Malik Tughlaq ruled the area during the Sultan Shahbudin and Sultan Qutabudin Khiliji periods, and when he listened to the news of the murder of the last Sultan of the Khiliji family, he raised an army from Punjab and took over Delhi as Sultan of Delhi. He adopted the name Ghias Udin Tughlaq and became sultan of Delhi and appointed Behram as governor of Punjab. Bhatti tribe came here in the 1320s, when Udho son of Daraj, who was the grandson of Dhir, came and settled in Khangah Asrur, near Khangah Dogran, and married into the Jag and Hunjra tribes and took land from them. Daraj had 12 sons, and four of them; Dau, Lukhra, Raikumal, and Tajo, got land from the Hunjra and Jag tribes (Nisbat, 1874: 5). Tatar Khan



Yousafkheli Lodi in the era of Behlul Lodhi is important as he tried to rehabilitate it. The region between the rivers Sutlej and Chenab was uninhabited for a long time; gradually, it began to see habitation in places, but the incessant raids of the Mughals of Balkh and Kabul kept it desolate. It was at this juncture that Ram Dev took the whole of Punjab on Ijara for nine lakhs of tankas from Tatar Khan in the reign of Sultan Bahlul Lodi in A. D. 1465; and, "with Tatar Khan's, he founded the township of Batala on an old mound. (Habib and Nizami, 1984:103) In the 1560s, Lodi Kharal came to Hafizabad with his four sons from Danabad (Syedwala in Faisalabad) to settle in Sangala Hill ( Sangala Tibbi) in the Sandal Bar region. After fighting with the Virk tribe, the Lodi clan of the Kharal tribe took possession of the area, encroaching on Jag and Hunjra lands in the process, and became a permanent settler in Hafizabad. (Nisbat, 1874; 6). Akbar appointed Shamsudin in Punjab and, within a year, Delhi and Punjab were handed over to Qutbudin in 1565. Akbar's brother, Mirza Hakeem, attacked Punjab but was expelled from Punjab by Akbar. Akabar replaced Qutbudin with Hussain Quali Khan as the new governor of this area. Meanwhile, Jalal Khan Bhatti led the foundation of Pindi Bhattian and, later on, also of Jalalpur Bhattian.

### **Hafizabad**

King Akbar faced resistance from the local tribes living in the Hafizabad areas, as Abdullah Bhatti of Pindi Bhattian refused to pay tax. Akbar, in 1591, appointed his

Fojdars (Administrator) in the region that is identified as Hafizabad District nowadays. King Akbar learned that the landholders of the areas in Chenab and Bihat that can be identified as Recha Doab and Jullundur Doab had started to oppress the weak. Akbar sent his minister, Asif Khan, to the area to take care of the people. He appointed Zain Ul Mulak in the area of Mung, which is now Mung Rasool nowadays in Mandi Bahudin. He sent Allah Bakash Kharal to the area of Rasulpur as Fojdar of the area. Akbar sent Hafiz Wali to the area between Jandala and Lahore. In my opinion, Hafiz Wali was the person who led the foundation of Hafizabad, as, before 1591, the locality named Hafizabad is never mentioned in any known document. Hafiz Wali the Fojdar( administrator) led the foundation of the new city in his own name, and in this way, Hafizabad came into existence in 1591. In the reign of Akbar, Hafizabad was raised to the status of Mahal. Two years later, Akbar visited Hafizabad in 1593 for hunting, and from here he left for Lahore. Once again, Akbar visited Hafizabad in October 1597, hunted in the area, and then passed on to Lahore (Fazal and Beveridge, 1921:1096). Akbar raised the status of Hafizabad to Mahal. During the reign of Akbar the Great, Hafizabad was in the province of Lahore and had five Sarkars (Districts); Sarkar Jalandhar Doaba Bheht having sixty Mahals (Tehsils); Sarkar Bari Doab having 52 Mahals(Tehsils); Sarkar Doaba Rachna having 55 Mahals (Tehsils), Sarkar Doaba Jehat having 21 Mahals (Tehsils); and Sarkar Doaba Sindh Sagar having 42 Mahals (Tehsils). Hafizabad was one of the 55 Mahals (Tehsils) of Sarkar Rachna in the province of Lahore. In the year 1607, Mughal Emperor Jahangir visited Hafizabad on the 4th of April 1607 and

stayed in the house of Mir Qiaym udin Karuri for three days from Saturday to Monday and left the area on the 7th of April 1607 for Gujrat (Jahangir and Rogers, 1909: 91). At that time, Jandiala Sher Khan, Hafizabad, and Gujrat were Praganas (districts) of the Mughal province of Lahore. Shahryar, son of Jahangir, rebelled against his brother Shahjahan in 1630 and captured the areas, including Hafizabad, but the rebellion was crushed. This area faced drought in 1656 in the era of Shahjahan. Then the emperor ordered Syed Jalal, the governor of Punjab, to build ten open food kitchens for the people of the area to meet their needs for food (Latif, 1966: 288). This drought reduced the importance of the area of Hafizabad. Before this drought, it was flourishing and a large number of villages and towns were visible on the maps with wells scattered all over the area, and Hafizabad was serving as the Mahal of Lahore Sarkar. From Akbar to Aurangzeb, the area of Hafizabad was densely populated, with villages two to three miles apart and one well for irrigation per 12 acres of land (Morris, 1860: 22-23). Droughts were followed by floods, and people left the area. In the 1670s, the Tarar tribe left the area of Gujrat and migrated towards Hafizabad, settling here permanently. This was the era of Aurangzeb Alamgir, the Mughal emperor. For mysterious reasons, including floods and drought, the area of Hafizabad became barren waste, jungle, and de-populated. The tribes living in the area nowadays are all settlers who came from different regions as the native population left the area in the early years of Aurangzeb Alamgir. Hafizabad was a majority non-Muslim area till the end of the 17th century. In the 1760s, Rai Ismaeel Khan Kharal gained fame, and in the 1850s, Rai Sujjan Kharal and Chaudhary Salleh Kharal of village Sakhi were men of note. (Nisbat, 1874: 6)

### **Era of chaos**

In the 18th century, the Mughal Empire became weak due to internal disorder, and Sikhs gathered their power and formed Misls (raiders of equal ranks). The Muslim tribes like Kharal, Tarar, Bhatti, and Chatha of Hafizabad remained loyal to Mughal rule and opposed the emergence of Sikh power. Punjab became the focal point of a power struggle between Afghans, Sikhs, and Mughals after 1748. The Afghans attacked the Punjab and areas including Hafizabad eight times till 1761. Khawja Abid Khan was the governor of Punjab who pressed the Sikhs towards current-day Gujranwala. At Aimanabad, near Gujranwala, his Sikh soldiers rebelled against him, forcing him to leave for Hafizabad. Khawja Abid Khan was reinforced by the Kharal and Chatha tribes in Hafizabad. Hafizabad's key fojgars in 1761 were Mian Khan Chatha and Rai Ismaeel Khan Kharal, who reinforced Khawja Abid Khan with 500 troops and horses and escorted him toward Sharaqpur (Alludin, 2006: 252).

From the southwestern side of Hafizabad, Jhanda Singh Bhangi, a Sikh of Bhangi Misl, attacked the areas of Hafizabad, captured Pindi Bhattian and suburbs, and encroached on Hafizabad in 1764, but the Bhatti and Kharal, the Muslim tribes, continually struggled against them, whereas from the northern side, the Chatha and Tarar tribes were key opponents against another Sikh, Misl of Sukerchakia, emerging from Gujranwala in 1765. Charhat Singh led the foundation of Sukerchakia Misl in 1752, and in 1765, he conquered the areas of Hafizabad from Bhangi Misl and pushed the Muslim tribes of Bhatti, Kharal, and Tarar into the jungles. Chahrat Singh appointed Bhag Singh Virk of Karyal

Village of Gujranwala in the areas of Hafizabad (Singh, 1963: 133-134).

After the death of Charat Singh, his son Mahan Singh captured the remaining areas of Hafizabad from Bhangi Sikh leader Desu Singh by killing him in 1782. Mahan Singh died in 1890 and was succeeded by his son, Ranjeet Singh. But after the death of Mahan Singh, the Muslim tribes of Hafizabad rebelled against the Sikhs. It is a matter of fact that from 1761 to 1799, the Kharal, Chatha, Bhatti, and Tarar tribes continually resisted the Sikhs in Hafizabad. Meanwhile, another Kharal clan, Randhaira, migrated from Danabad (Syedwala) in 1782 and settled in Nauthen when they killed Kumar Singh Nakai of Nakai Misal. They migrated under the leadership of Qaim Kharal's three sons; Peer Muhammad, Faqir Muhammad, and Chakar. They reached Jangla Jagir with the help of Syed Ghulam Abbas Shah, settling first in Udoki and later in Nauthen. This was a period when Sikhs under the leadership of Ranjeet Singh started to recapture the areas of Mahan Singh, and in 1799, Ranjeet Singh marched towards Hafizabad after defeating the Chatha tribe in Muncher. Ranjit Singh deputed Fateh Singh Ahluwalia to crush the resistance of the Kharal, Tarar, and Bhatti tribes in the Hafizabad areas as he himself was busy in a fight with the Chatha tribe. The Muslim tribes in the Hafizabad area defeated Sikhs a number of times, but when Ranjit Singh reinforced the forces of Fateh Singh, the Kharal and Tarar tribes dispersed in the jungle areas and the Bhatti tribe retreated towards the forts of Jalalpure Bhattian and Pindi Bhattian towns. In 1799, Ranjit Singh, as leader of Sukerchakia Misl, left the Lahore siege to attack these two towns in Hafizabad and expelled the besieged Bhatti tribe towards Jhang Sial. Hafizabad was given to Fateh

Singh Ahluwalia after occupying the region. Kharal tribes of Sandal bar and Gogera region were supporting the Waseer and Wahga tribes against Bhatti tribes of Hafizabad which resulted in wars between Bhatti and Kharal tribes. (Haider and Kharal, 2017)

### **Sikh Era**

Sikh rule started with the fall of Jalapur Bhattian and Pindi Bhattian in 1800. In the Sikh era, Gujranwala was raised as the headquarter of the Sikh Misl of Sukerchakia, but when Lahore fell to the Sikhs and Ranjeet Singh forced the other Misls to surrender before him, Gujranwala became a district that had three tehsils: Gujranwala, Hafizabad, and Wazirabad. Khankah Dogran, Shiekhupura, Hafizabad, Pindi Bhattian, Sukheki, Veneki, Jalalpur, and Rasulpr were all part of the Hafizabad Tehsil (Falcon, 1896: 95-96). In the era of the Sikhs, Hafizabad served as a Tehsil as Ranjit Singh divided his kingdom into eight provinces; Lahore, Jalandhar, Kangra, Jammu and Kashmir, Wazirabad, and Multan. Hafizabad was part of the Lahore province that had seven districts or Pragnas; Lahore, Amritsar, Gujranwala, Sialkot, Dina Nagar, Gogera, and Sheikhpura. In the Sikh era, Hafizabad was a tehsil in Gujranwala. Under Ranjeet Singh's rule, Hafizabad, Sharqpur, Khankah Dogran, and Gujranwala became the tehsils of Gujranwala District. Sikh rule continued till 1849, and after it, areas of Hafizabad fell under English rule. Hafizabad was divided into eight Jagirs (Fiefdoms), and all of the Jagirdars were non-Muslims, as the property was snatched from the local Muslim tribes and distributed to non-Muslims by the Sikhs.



### Administrators of Hafizabad

Name of Taluka (Area)	Number of Villages in Taluka	Taluka holder tribes during Mughals	Jagirdar of Ranjit Singh	New Jagirdar appointed after settlement by Ranjit Singh	Jagirdars under British regency in Punjab 1830s to 1849.
Hafizabad	58	Kharal & Chatha	Misar Rulla Ram	Mulraj	Kahn Chand
Jalapur	22	Bhatti	Diwan Sawan Mal of Alipur	Thakar Das of Sohdera	Dit Mal of Amritsar
Jangla Jagir	5 including Nauthen	Kharal	Diwan Sawan Mal of Alipur	Launga Mal	Launga Mal
Pindi Bhattian	98	Bhatti and Kharal	Diwan Sawan Mal of Alipur	Lauga Mal	Lauga Mal
Chak Bhatti	21	Bhatti Tribe	Raja Gulab Singh	Wazir Ratnu	Dit Mal of Chak Bhatti
Rasulpur (Rampur)	44	Tarar and Kharal Tribe	Raja Gulab Singh	Wazir Ratnu	Nanak Chand
Kolo Tarar	9	Tarar Tribe	Ratan Singh	Amli Khan	Dit Mal
Vanike	23	Tarar and Chatha tribe	Raja Gulab Singh	Wazir Ratnu	Amir Chand

After it, there were Jagirdars like Diwan Kirpa Ram, son of General Hursukh Rai of Hafizabad. (Nisbat, 1874: 88) Harsukh Rai served in various capacities, including Sub-Registrar of Inland Revenue and DSP in the police department; he founded Rakh Harsukh Rai near Hafizabad city, and his brother Hushnak Rai founded Chani Hushnak Rai near Lakhia in Hafizabad. Lala Ram Dyal was the son of Hushnak Rai and was Lambardar and Zaildar of Hafizabad in the 1860s. Lala Ram Dayal had two sons: Sain Das, who was Kanugu of Hafizabad, and Mathra Das, Zaildar of Hafizabad. Malik Muhammad Nawaz Khan Awan, son of Malik Rehmat Khan Awan from Garhi Awan in Hafizabad, was the Darbari of British rulers in Punjab.

#### **In British era**

This area came under the British Empire in 1847, two years before the formal fall of the Sikh empire in connection with the regency at Lahore. In 1849, it was included as a territory annexed to the British Empire by the Sikhs. In 1849, a cantonment was established in Wazirabad and the area of Hafizabad was included in the Wazirabad district. In 1851, the first regular settlement took place, and in 1852, the new district of Gujranwala was established, which had Hafizabad, Rasul Nagar, and Sheikhpura as Tehsils, and later on, it included Wazirabad, Hafizabad, Sharaqpur, and Gujranwala as tehsils. After a year, in 1853, a huge chunk of the area of 303 villages was transferred to Lahore, and in 1856, another area of 324 villages was given to the Lahore district. In 1857 Hafizabad remained peaceful, excluding the Kharals of the area, who got inspired by the news of the martyrdom of Rai Ahmad Khan Kharal, causing the disturbance in the area.

In the areas of Hafizabad Guru Mahraj Singh rebelled and was hunted down by

British forces with help of the Pathan of Jandiala Sherkhan and Bhatti and Tarar of Hafizabad. Kharal in Hafizabad followed the line of Kharal in Gogera and was suppressed by the quick action of Captain Cripps. In Hafizabad, the Zaildary system was introduced in the 1860s by British rulers. They were ten in number and were known as police Zialdars. They were paid by the government between 100 and 150 rupees per annum. Kadir Bakhsh Bhatti was Zaildar of Jalalpur, while Rai Sajjan Kharal was Zaildar of Kassesey, receiving 100 rupees per annum. Hafizabad was divided into 425 villages, having 425 Lumberdar, 310 Aala Lumberdar, and 10 Zails with Zialdars. Hafizabad, Vaneki, Kassesey, Pindi Bhattian, Kulu Tarar, Sukheki, Jalalpur, Ramke Chatha, Thatha Manak, Kassoki, Nanuana, Thatha Mank, Kot Naka, Sagar, Khatrani were zails in Hafizabad. Hafizabad, Pindi Bhattian, and Jalapure remained municipalities and were abolished between 1886 and 1890. Hafizabad became a notified area in 1891. Looking at the representation in 1930, Hafizabad had 10 out of 30 elected members in the district board of Gujranwala as it was divided into electoral board circles, each circle having one member in the district board. After a few years, the number of Zails was reduced to 11. Sagar, Ramke, and Nanuana were removed from the Zail list of Hafizabad, and the remaining 11 zails had 10 elected circles, as the Zails of Khatrani and Kot Naka had a single electoral circle. The British government established ten primary schools in Hafizabad, Pindi Bhattian, Jalalpur, Kolo Tarar, Sukheki, Lawere, Venike, Kalianwala, Ramke, Kot Nakka, and Rasulpur, and two middle schools; one each in Hafizabad and the Pindi Bhattian area in the 1890s. (Lincoln, 936: 138) One such private school was Khalsa School in

Hafizabad. Hafizabad had Arya Samaj School (Upadhyaya, 1940: 188).

A Hindu high school was established in Hafizabad in 1914 (Report on Education, 1911: 176). In 1893, Khangah Dogran was raised as a new tehsil of the Gujranwala. In 1893, Hafizabad had three police stations (Pindi Bhattian, (144 villages), Hafizabad (145 villages), and Vanike (113 villages)). Sukhi and Shamir were police chokis of Hafizabad police station. Khangha Dogran had three police stations (Khangha, Sheikhpura, and Shakot) and Churkana (Farooq Abad) was the police choki of Khangah police station, and Manawala was the choki of Shikhupura Police Station. Hafizabad had an area of 877 sq. miles, a population of 154034, and 402 total villages. In 1909, the literacy rate was 3.5 percent (GB, 2012: 355). After the partition of India and the creation of Pakistan, Hafizabad continued to be the Tehsil of Gujranwala District for 46 years. It became a District in 1993 and is currently serving as a District of Punjab having two Tehsils: Pindi Bhattian, and Hafizabad.

## CONCLUSION

The history of the Hafizabad region prior to the Mughal rule is unclear, and only a gloomy understanding of the area's potential scope and administrative structure can be had. In the Mughal era, the borders of administrative regions, as well as their administration, were stable, but this stability started to decline with the attack of Ahmad Shah Abdali on Punjab. The region of Hafizabad had been ravaged by anarchy and feudalism since 1750. Muslim Feudal lords remained loyal to Mughal rule despite the fact that Mughal rule at the centre was in an unstable condition. The Sikh bandits became active with the emergence of Banda Singh and, after it, they had founded themselves as self-

styled leaders and rulers of whatever territory they could lay their hands on from 1750 to 1800. After that era, Ranjit Singh rises to power as a powerful Sikh king. When he conquered Panjab, the area's borders and internal administration were somewhat restored, and a new internal administration emerged. In the 1760s, the area of Hafizabad fell to the Sikh Misals, and after it to the Sikh kingdom in 1800, and later on in 1849, to Britain after the Anglo-Sikh war. Under British rule, Hafizabad became a regularly administered region. When the region was taken over by the British, stability came to the areas of Hafizabad, resulting in the political, social, and economic prosperity of the area.

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